

AN EPISTLE

From the

SPIRIT of Love and Peace,

Unto all the upright *Israelites*, who are born of
the SEED that is blessed for evermore.

With some things opened concerning the two Seeds.

To be read amongst Friends, when in the fear
of God they are met together in the same
Spirit, that thereby the whole body may be
edified, and comforted; and all in one life,
perfectly established for ever.

*This is only to goe amongst Friends, and
not otherwise.*

W. S.

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An Epistle.

Yee Lambs of God, partakers of the heavenly calling, who have tasted, and doe taste of the endlesse life, in which ye feel the love wherewith God loves you, in the same love I am present with you all where I behold you and feell you as the blessed of the Lord, and in his love I am moved in true tenderness to manifest unto you what in his life is fresh upon me, and though there be many of you amongst whom my travel in body hath not been, yet my travel in Spirit is daily on your behalf, even breathing in the Spirit for the good and welfare of you all, for you being brought before me as one body, and beholding you as the gathered of the Lord, his love did open plentifully in me to you wards, and as a fresh and living stream doth reach you in your habitations: that yee thereby may be edified and comforted, for what is our travel and labour of love, but to inform one another, and edifie one another, in the truth of God; and to build up one another as dear children born of one life, in which life we are comforted together, and have comfort one in another, you it is that from the beginning have seen the mighty Acts of God, and are sensible of the power that hath preserved you unto this present time, you can read the former mercies, and you can read the present mercies, and there is not any benefit slips out of your mindes, but the true sence of all mercies remains with you, and you can read them to your souls comfort, it need not be repeated what God hath done for you, because you are kept in the fresh sence of what he is doing, and thereby feel him to be the same to day as yesterday: Yea and much more abundant, for your hearts and minds being single unto God, so doth the Seed of God shed abroad the fresh streams & rivers of life, in which ye having taken root, and feeling the nourishment of the same, and springing up through the nourishment which ye receive, ye are the true *Israelites* indeed, *not after the flesh, but after the Spirit*, in which Spirit yee receive life according to measure, and in the drawings and leadings of the Spirit, goes on from one degree of godliness to another, and so growes into a larger measure of the life, and of the glory, and still presses forward to the marke, for many may run, but it is one only

that obtains the prize, for the Spirit is but one, and it is by the Spirit that life is obtained, and they that run in the Spirit, they onely obtain the prize, and having obtained it, they know there is nothing beyond it, and that all things below it have there period in it, for the life is the one and the only true good, & there is no higher dispensation to be expected, neither is there any thing besides it true: now ye that are come to the endless life, ye are come to the onely true spirit of love and peace, and ye have your satisfaction and consolation in the vertue that proceeds from it, for in it self it is the fulnesse of everlasting blessednesse and whatsoever would point you unto any thing beyond it, as some more excellent and glorious administration, do not yeild your selves to answer it, for that will run you into apprehensions; conceptions, and comprehensions, and so draw your minds from the measure of Gods spirit, wherein the love and life, and grace of God is freely dispensed, and whilst you are so drawn to expect what may be, you will loose the favour of life that is present and so run into divers apprehensions and conceptions, whilst you seemingly may be waiking upon the life, but the mind being singly stayed in the measure of the spirit received. Every one comes to see and feel their own attainment, in the love, life, grace and mercy of God, not by any apprehension, but by an Infallible seal in the Spirits demonstration, whereby they feel their own place and standing to be sure in the spirit, and so hold unity in the spirit in every degree of the spirit, and they are truly contented with their own attainments; and where any are behind them, and travelling in the same spirit, they labour in love to bring such forward in the drawings of the spirit, and so into the place unto which they have attained before them, and then goes forward in the movings of the spirit to attain what they have not yet attained, but for any to hould forth a higher dispensation generally, as if none had already attained, and to look at their place and standing to be higher then those that have attained; this is to set up Prophecies, before the birth of the Son, and therefore it is safe for every one to consider their own place and standing, and unto what they have attained to walk by the same rule, and to mind the same thing, still pressing forward in the Spirit to attain what is set before them, and to gather such as are behind them to come unto them, for none can gather into any higher place or degree

in the spirit, then the same place into which they have attained, and in which they stand, wherein they being conitured and eying the leadings of the spirit, they look to the mark before them, and they look at those that are following after them in the same spirit: and so the love hath a free course throughout the whole body, and draw the weak and feeble which are yet following on in singleness of heart, and cherishes them in the true tenderness, that they may come up into the same place unto which any is attained in a higher degree, for though many experiences may be declared, which in themselves may be really true, yet at the highest they are but effects wrought by the spirit, and that which worketh, is greater then that which is wrought; and is worthy of more honour, and it is not tyed or limited unto experiences, but worketh according to the good pleasure of its own will, and they that have passed through any experiences in the leadings of the Spirit, they are to inform the minds of all unto the Spirit, and leave the effect to it's own pleasure, which may work the same Experience, or another Experience by the operation of it's own power, and though Experiences may not fully be the same in every place, yet there may be a true growth witnessed in the Spirit, and a going forward into the liberty of it's own life, and so those that have passed through the Sea to gather such unto them as are but coming out of Egypt, and those that are in the wilderness, to gather such unto them, who are but come through the sea, and those that are entered into the good land, to gather all unto them that are following after them in the leadings of the Spirit, and this will bring all forward in the right Way, and the Cloud will be known before, and the Pillar of fire behind, and all Israel will walk safely, and such as are not come into the Land, they will be preserved in their travel, and in due time will be gathered unto those that are entered, who are settled in the life, and sealed in the life, which is the highest dispensation of God, and besides which there is not any thing true, for the birth of the Son is the final end of all prophetism, and there is not any dispensation greater, neither is there any to be Expected higher, though divers manifestations may proceed from his life, according to time, yet in himself he is unchangeable, and manifest his own mind, and will in his own pleasure, and there is not any manifestation that proceeds from his life, that alters or changes the substance of his own nature and being,

being, for he is all glorious in himself, and there is not any glory beyond him or above him, and who are not yet attained to the full Resurrection of his life, they are to mind their own degree unto which they have attained, and if they have attained unto any measure of the life, and the glory of the life, they are come to the last dispensation of glory, though may be not to the full and perfect glory in that dispensation: and therefore they are to wait for the fulfilling of what is behind in themselves; and not to diminish the Son's glory where he is risen, by holding forth a higher dispensation of glory yet undiscovered; for that is but a Prophecie, which the birth of the Son fulfilleth; and he is come unto whom all prophecies pointeth, and in whom they are all fulfilled, and they that are born of his life, they cannot Return into the Wilderness where temptations may enter, but lies in the bosome of his love, and in the hour of temptation are preserved by him, and here is the Creatures nothingness, and Christ all in all, who is Riches to the poor, and a Helper of the needy, unto whom let your Eyes be kept single, ye dear *Israel* of God; for he is the first, and he is the last, and besides him there is no Saviour. Who is it that called you out of *Egypt*, and who hath led you by the hand in the day of your youngness, and who hath lifted up your heads in the day of your weakness, and who hath preserved you in the hour of temptation, and who hath comforted you in your great affliction, and who hath eased you of your burdens, and who hath delivered you out of your troubles, and who hath brought you into the place where you now stand, is there any besides him that hath done any of these things for you? Nay, it is he alone and not another; and whatsoever would lessen the authority of his life must fall before him; for he is Judge of all, and his Judgements are true for ever; and though his compassion be very great, yet doth not his Judgements fail; for many may secure themselves, as if he was not come: who hath all Judgement committed to him, and so do rather judge his Judgement then submit unto it, and thereby hardens themselves in their own way: now that every one in this may be carefull, and none Judge before the time; because true Judgement is committed unto such as know his time, for they that have his Judgement, they have his Compassion also; and they do not judge in forwardness, but bear and suffer long in tenderness; but where his Compassion will not break, his Judgement

ment will cut down ; and however it may be rejected, yet it can never be avoided ; and they that are truly single unto God, they rather fear the Judgement then turn against it ; nay though it may not be true Judgement, yet they will enter into a search, and with God's witness prove themselves; and if by the witness they be cleared, and can approve their hearts unto God, then they have their rejoycing in God, and can truly pity those that have judged before the time, and thus keeps out all prejudice, and reaches the good in those that have judged amiss, and so brings true Judgement over that spirit, which hath not Judgement in the Son, but gives Judgement against him. So ye that have attained unto any measure of the Life, mind your place therein, keep low in the fear by which you will feel your growth, and so come from one degree to another by the Resurrection of the Seed, and there hold your unity and fellowship, considering one another in your places, and feeling the love of God in every degree unto which you are attained, and there your bowels will be full of tendernes, compassion, long suffering, meeknes and gentlenesse : there is the true bearing and forbearing one another, when you feel one another in the measure of Life, in which you love one another, even as Christ hath loved you, for whatsoever is begotten of God to breathe after him, if it be never so little in the pure measure of life, that is to be tendered and cherished in all dearnesse, the bruised Reed is not to be broken, nor the smoking Flax is not to be quenched, and if any yet sit in *Egypt*, groaning under the burden of *Pharaoh's* oppression, oh let your bowels break unto such, that in tendernes you may be a comfort to them, knowing that the Lord had compassion upon you in that state, and so reach the good in all, but let the obstinate Spirit be unto you a stranger, because it burdens that which is tender towards God, and where tendernes is shewed unto that Spirit, it strengthens *Pharaoh* in his wickednes, and thereby add affliction upon the Seed, and makes it groan under heavier weights and burdens.

And now the day is come that puts a difference between the precious and the vile ; I do not say it is to come, and is not, but that it is come, and also coming, which manifests the nature of every Root and Branch, and therefore let all the upright *Israelites* walk in the day that is come, for it is the day of the Lord, the day wherein

the Sons glory is revealed, whose coming hath caused the night to passe away, and many can say the night is over and gone, and the perfect day is come, the day in which a Son is born, and a child is given, who is the heir of life and blessing: oh let *Israel* be glad, and *Jacob* rejoyce, for the glory of the Lord is risen upon thee, arise thou in it thou *Child of promise*, shine forth in thy light, shine forth in thy glory, say not it is yet to come, but shine forth in that which is come, let not any thing discourage thee, for thy deliverer is come, follow him faithfully, and enter with him into the Land of Rest, and there inherit thy portion in his own fulnesse, where all true *Israelites* rejoyce together, where praises are sung in unity, and no jar nor discord in the harmony, but the Lambs Songs, in the Lambs life, to the Lambs glory over all forever.

And now I beseech you suffer the word of Exhortation, serve one another in every office of love, and let not grutchell be in your eye, but watch over one another in singlenesse of heart, and as dear children be at peace one with another, and have fervent love amongst your selves, that the sweet argument of life may be a sweet savour in all your vessels, and the virtue of its precious balm may heal in time whatsoever rises to offend the body, for it is the wise part of the old nature that seeks for grutchell, from which nature all prejudice and discord doth arise, but the birth of life is willing to serve, and in serving no discord can enter, and as ye stand submitted to the love, and in the love serves one another, you will have true rejoycing together, even as a body composed and compacted in that wisdom that seeks nothings but the glory of God alone.

Behold, I make all things new, saith the Lord, my furnace shall separate mixtures, my fire shall consume the earthly matter; the will of man shall bow, and the glory of all flesh shall passe away, for the works of my hands are verity and truth: who shall plead with me, and who shall stand in the mixture and not be consumed, for behold I come in power, and my Judgement is with me, saith the Lord God, my love is to my own Seed, and my compassion is to my only child, my mercies endure for ever, and my goodness doth not cease, my own birth shall rejoyce therein, let all feel my tender Seed, for my Jewels I am making up, and binding together my chosen ones, and the new Heavens shall be their habitation, for it is my purpose to
make

make all things new, & that which is new shall only remain, and the glory thereof shall cover the earth, saith the Lord God, for behold I bring a famine upon the earth, and all shall pine away that feeds not on my bread, but my Lambs shall have plenty in my house, and rejoice together at my Table, and I will be glorified over all flesh for ever, and the soul that stands in my Council shall rest in everlasting peace, saith the Lord God Almighty

Something opened concerning the two Seeds.

Great is the mystery of Godliness: Therefore the trumpet is to give a certain sound, and the pipe is to make a true distinction, for the trumpet is not to sound against the Seed of God, neither is the pipe to play to rejoice the Seed of the evil doer, but the trumpet and the pipe is to distinguish the two Seeds in their ground and natures, and man is to be considered as he is joined to either, and is one with their nature, for man was created wholly a right Seed, and a noble Plant, and in that state he stood in the mercy, in the grace, and in the blessing, but he joined to the evil Seed, and thereby degenerated into the Plant of a strange Vine, & so became subject to the will and wisdom of the flesh, which was not of man, but of the evil Seed, for man was created in the will and wisdom of God, and in the righteous Seed of God he was a man, and bare the image of God in the true manhood, but the will and wisdom of the flesh was generated by the evil Seed, into which man yielding himself, he entered into the beastly properties of the Serpents nature, and so lost his righteous Image in which he was created in the righteous Seed, and though man did thus degenerate from his created state, and entered into that nature which is under the Curse, yet he remains a man in the property of his Creation, and the nature of the evil Seed is the main burden, and he groaneth and travaileth in pain under it, being separated by it from the blessed Communion of the full life of his Creator, and it is the nature and properties of the evil Seed that God appears against and destroys for the mans sake, that by his own power he might set man free from that nature which is liable to the curse for ever: & it is the work of God to save man, and not to destroy him; for if the appearance

pearance of God should universally destroy man, then there is nothing remains to be restored, and therefore God appears against the evil Seed, and also against man, as he is one with that nature, and yet for man, to redeem him out of that nature: And he appears in Judgement, to destroy that nature by which man is oppressed and burdened, and so to reconcile man to himself by Jesus Christ, and thus God appears in his free love, grace, and mercy unto man, but in judgement, wrath and vengeance, to cut off and destroy the Seed of the evil doer: unto which nature man being joyned, and in which nature his mind being lifted up and exalted, he also partakes of the Judgement that falls upon that nature; for man being entered into the evil Seed, he is clothed and covered with all the bad properties of its nature, and in those properties he appears not as a man, but as a beast; for the manhood is thereby captivated, though the mind of the man be lifted up and exalted, yet the properties of his nature as a man is sorely oppressed and afflicted, and the Image of the manhood is buried and lost under the evil properties of the evil seed, and there death reigns over man, yet not so, as that it doth destroy the property of man, but onely separates him, and alienates him from the center of the life of blessednesse, and is in the separated and alienated state. The love of God in the light of his life doth reach unto man, and his grace or favour appears unto him, and with his grace he visits him, and with his light and grace he shewes man the evil into which he is entered, and doth convince him of it, that man thereby might turn his mind from the evil unto God, who is the chiefest good, and so come to repentance for all the evil that he hath committed by the instigation of the evil seed: and if man doe not here lay hold upon the grace of God, and the favour of God, and yield himself to the drawings and leadings of it, and so forsake the evil of his doings by true repentance, he destroyes himself in his gain saying, not laying hold upon the grace which is manifest from God unto him, and is mighty to save him, he thereby becomes liable to the eternal judgement, wrath and woe, even as doth the evil seed with all the evil properties of it, and yet the grace doth appear unto man to save him, and not to destroy him: and as man layes hold upon the grace, and joyns unto it in its appearance, so doth it separate him from the nature of the evil seed, with all its evil properties; and it helps the man, and relieves the

man, by the power of its own strength, and by its power it judges the evil seed, with all its motions and temptations, and thereby preserveth the man, and saveth the man out of temptations, and so it is not of works, but by grace that man is saved, whilst the evil seed in judgement is condemned, for grace is not the seed of the evil doer, but unto the man, and though man be in bondage to the evil properties, yet if he lay hold upon the grace and receive it, then the grace worketh unto separation from the evil, for it doth not appear to save man in the evil, but to separate him from it, and so to cut off and destroy the evil in judgement, and thereby redeems, and saves, and sanctifies and reconciles, & justifies the man, and all the works in man; for man is wrought by the grace freely, & man is thereby saved & not destroyed. So the two seeds are so be distinguished in their natures, which in themselves can never be united, or otherwise, the evil Seed may be strengthened and made to rejoyce, which is to be judged, and the good Seed may be beaten down which is to be strengthened and cherished, and as the love of God doth open in its own freeness unto man, if the evil Seed draw that to it self, it will transform it self into the likeness or shape, and so shew it self in the transformed Image, and appear as the highest good, yet the true birth sees thorough its likeness to its nature, and cannot join with itself in unity, for contrary natures can never be united, and so grace is to the man, but judgement to the Seed of the evil doer, though transformed as an Angel of light, and as man receives the grace, so by the grace he is restored into the fullness of the blessed Seed, and thereby set free from the nature and properties of the evil Seed, forsaking the body of the adamical flesh, and even into the body of the everlasting Seed of God, and so becomes united unto God by Jesus Christ who is God and man: It is God's witness that makes a true distinction, and not any apprehension of the fleshly wisdom, for that will speak peace to the oppressing nature, whilst the innocent Babe sits mourning under it, but by the witness the two natures are separated, and Judgement to whom Judgement, and mercy to whom mercy belongs, and so by the power of God, the oppression is judged, and the oppressed helped, and relieved, and there is perfect unity in the perfect life which is the bond of peace.

I am truly moved in that love which breaketh, dissolveth and melteth my heart to salute in all dearneſſe and tenderneſſe, the whole Family of my Fathers houſe, and heirs of his Kingdome, in every Nation, Countrey and Iſland where this may be ordered to come, and the God of all peace give unto you that peace whiſt the world cannot give you, nor mans power take from you, where I lie down and reſt with you, ye bleſſed of the Lord.

Nottingham County Goals

the 24. day of the 4.

month, 1963.

W. S.

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